

# The Circular.

PUBLISHED WEEKLY

BY THE ONEIDA AND WALLINGFORD COMMUNITIES.

VOL. VI.

ONEIDA COMMUNITY, JUNE 7, 1869.

NO. 12.

## POST-OFFICE ADDRESS:

THE CIRCULAR, ONEIDA, NEW YORK.

## TERMS:

Free to all. Those who choose to pay may send one dollar a year.

**Special Notice.**—While we are very ready to send THE CIRCULAR to all who apply for it, we *do not* like to take the responsibility (which has sometimes been imposed upon us) of sending it to those who have not asked for it, and perhaps do not desire it. For this reason, persons should in no case request us to enter the names of their friends on our subscription-list, unless they can give us assurance that such requests have been authorized by the friends named.

## CAN WE SAVE COMPETITION?

Home-Talk by J. H. N., O. C. Aug. 17, 1866.

THERE is no doubt that competition is a very great power. It certainly has had much to do with the development of mankind. There is a peculiar charm in games of skill that call forth competition. Emulation has been made use of in schools and colleges to stimulate the young to do their best. The struggle for victory calls out the utmost efforts, and so disciplines the faculties. And yet we can all see there is a terrible discord in competition, as it is usually carried on. It brings on a state of war in the heart between the parties, and sometimes murderous feelings, and leads in the end to vain-glorying and exultation on one side, and to bad, morose feelings of disappointment and hatred on the other. Victory causes pride, and defeat works wrath. These are the good and the evil incidents of competition.

Now the question is, Can we secure the good and keep clear of the evil? This is certainly desirable, and I believe it is possible.

We should treat emulation just as we do the other passions. Our policy has been not to try to suppress any natural feeling or working of the passions of human nature, but to cultivate, manage and direct wisely all the elemental forces of the heart. I see a way to make use of competition, and yet not incur the evils usually attending it; and that way is to put it under the control of real faith in God. "Whatsoever is not of faith is sin;" and this is true of competition as well as of every other feeling or act. If we can bring the working of emulation under faith, we can change its character.

I brought out a principle some time ago in regard to war, which helped me into reconciliation with a state of things that I had before found difficult about. My conclusion was that we must consider that God is on both sides of any and every strife, and that the

parties have no power for or against each other, except as it is given from above. Wherever there is war, God is on both sides and guides and determines the result. That principle is one that is seen only by true faith, and by those who believe God does take care of all things, even the falling of a sparrow. And the principle may be applied just as well to games of skill or chance, in which competition arises, as to war. In any game God is on both sides, and faith sees that he gives the inspiration and the providence that determine the course of the game and finally bring it to its result. Faith sees victory on the one side and defeat on the other, not in the light of chance, but as given by God.

The consequence of seeing this principle and of acknowledging God as on both sides, determining the course of the game and the result of it, is, that one standing in this attitude is prepared to accept the result, whether victory or defeat, and submit to it thankfully in a good, peaceable spirit. When two persons are going into a game or struggle of any kind, God says to them, "I hold the balance of power between you two; I can give the luck to one side, and determine how the game shall end. I ask you to go into it with good feelings; and then do your best; strive just as hard as you can, but be prepared when you have got through, to take the result as determined by me; and the one that beats shall not be proud of it nor glory in it, and the one who is defeated shall not hate his brother for it. But both shall take the result as coming by my choice. I give the inspiration and the luck. In that spirit you will be at peace with me and with each other."

It seems to me if we can really introduce practical faith in God, that recognizes him as the arbiter, and is willing to receive such results as he may give in any trial of strength, we can have the full benefit of competition as a means of drawing out the powers and faculties. I should not have the least fear about the effect of competition carried on under these principles. And I do not see any difficulty in adopting these principles. Competition subordinated to faith, will be harmonic. It may be zealous, and yet not lead to any disturbance in the result.

A person may ask, "Is it right for us to strive for victory? to strive to beat our brother?" I should not put it in that shape, but would say, it is right for us to put our strength to trial, and let God say where victory shall come; let him say who is strongest, and accept his decision in a good spirit. *It is*

*right for us to do our best.* I should apply this principle to all our games; and we may have the benefit of competition in all business, and in study, for aught I know, under these conditions.

'People are constantly tormented and brought under condemnation, in consequence of the false working of emulation. I hope and expect, by letting the light in on the subject, and by reducing competition to one of the fine arts, we shall clear out the false, tormenting kind, and introduce the right substitute for it, which will give all possible incitement to improvement, and at the same time, promote peace and brotherly love.

## THE RESURRECTION MARRIAGE.

W. C., May 19, 1869.

DEAR CIRCULAR:—The first resurrection was a marriage—a marriage, first, of Christ to his bride, the Primitive Church; secondly, of the Jew to the Gentile—the Hebrew to the Greek.

Will not the second and final resurrection correspond to the first, and likewise be a marriage—a marriage first of Christ and the church of the first resurrection, to the ascending church in this world? secondly, the marriage of the Gentile to the Jew—the American Christian who represents the "fullness of the Gentiles," to the modern Hebrew?

Something like this seems to me to be indicated in that wonderful epitome of the Gospel, and of the world's history, sketched by Paul in the 9th, 10th and 11th chapters of his epistle to the Romans. I can never think of the resurrection now, without Paul's great question presenting itself as a banner-word to my inward eye: "If the casting away of Israel be the reconciling of the world, *what shall the receiving of them be, but LIFE FROM THE DEAD?*" The Jew has not passed out of the historic and prophetic drama. In the opening scenes he was the central figure; he will be in at the grand *denouement*. A false Gentile Christianity may despise and persecute him; it may ignore, and strive to forget him. But he is here to-day, more numerous, more powerful than at any time during the last eighteen hundred years. The long years of adversity have been years of humiliation and discipline; but they have also been years of culture, and now the Jews are among the foremost in the world's politics, finance, literature and art. Amidst the changes and revolutions of ages they have remained nationally intact and persistent. They kept alive the spirit of science and intellectual culture through the long barbaric night of Europe called the "Dark Ages." In the progress of what is called modern civilization, their position is now far on toward the front. Their position and influence is not so well known as it should be, because it is in a large degree hidden and dynamic. People think of them only as traders and financiers. But they are the "news merchants of Europe," and control the telegraph of the Continent. The greatest news agent of all Europe and Great Britain, whose dispatches appear in every continental and British journal, is a Jew. Speaking editorially, the *New York World* in a recent issue says:

"One would be surprised to learn how many of the leading political journals in London, Paris, Vienna, Brussels, Berlin, and other cities are owned by Israelites, who thus exert a political influence all the more powerful because it is unsuspected; and only those who know something of the inside life of the

newspaper world in the United States as well as in Europe, have even the faintest conception of the number of Jewish writers for the press employed on the most widely circulated and most influential organs of public opinion."

This is illustrative of Jewish movement on many lines. Their position, for instance, in the world of music, has long been commanding and central. To us there is in it all, the finger of God. His "gifts and calling are without repentance." To those who suppose that he has utterly cast away his people, the answer of history, and of the marshaling events of to-day, is, in the words of Paul: "God forbid." In ages long past, God declared his purpose concerning his chosen people. His covenant with Abraham has never been abrogated. His purpose concerning Israel has never been changed. Let us never forget that though "blindness in part is happened to Israel, until the fullness of the Gentiles be come in;" though "as concerning the gospel they have been enemies for our sakes," yet they are still "beloved for the Father's sake." Still the old and unfulfilled promises of prophecy are theirs; still the wondrous destiny which shall enthrone them again as the world's royal race tends steadily to its fruition.

As bearing upon this great event of the future—the marriage of the Jews with the American Christian—the reform movement now in progress among the Israelites of this country and of Europe, is of great interest. It is not a direct movement toward Christianity, now. It is a movement away from the bondage of worn-out forms and ceremonies, and toward freedom, progress and innovation—toward sympathy with the spirit and culture of the age. It abandons the hope of a future Messiah, but it clings to the idea that Israel is the Messiah nation. It recognizes the brotherhood of mankind. It sees in Jesus of Nazareth only a man—a very great and learned man, classing him with Moses and the great Jews of the earlier times—but its adherents call Christianity "the noble daughter of our religion." Its adherence to the seventh day of the week as the Sabbath, is not rigorous; and it tends toward conformity with the Christian sects in observing Sunday instead; at least the expediency of so doing is agitated. It is enthusiastic for education, for the cultivation of unity among the Jews, and respect and good feeling toward the Gentiles. All this indicates the breaking up of the spiritual principalities that has so long held them in bondage. It shows that forces behind the veil are at work. This enthusiasm for education and unity, for highest culture and brotherhood, is a bright augury of their future. Their sympathies tend, in individual cases at least, toward social progress and re-organization. Said a most intelligent and enthusiastic Jewish reformer to me the other day, as I told him of the results of Bible Communism, what it was doing for us individually, and as a body, socially and spiritually, and how it was all the result of our confession of Christ as an indwelling Savior from sin: "It is wonderful, it is beautiful. If it were not for that one thing you require—belief in the divinity of Christ—I would join you at once. Your unity and peace, and the spirit of brotherhood, that, I would call Christ; but I cannot believe in two Gods. We believe Jesus to have been a very great and learned man like Moses. We read the New Testament, but we cannot believe in but one God. If it were not for this, I would join you; I would start a Community myself. That is all that stands between you and the Reform Jews. But you should agitate this great subject of Communism more; you should establish Communities in the great cities, and throughout the world. It is what society every-where needs." I hardly need say that I assured him we also believed in but one God, but that the one God was male and female as imaged forth in man, as announced in the first chapter of their own Hebrew Bible.

I see nothing very desirable in the conversion of the Jews to the Christianity represented by the sects and churches of the last eighteen hundred years. That Christianity was born in hatred of the Jews, and its old exponents in the early centuries were their vilest persecutors. The best function of those churches—Greek, Roman and Protestant—has been the preservation and publication of the Bible,

especially the New Testament. The Bible and its inseparable attendant, the Holy Spirit, have done the work of the world's civilization. To them, not to the sects, will the credit of this great work be passed. And now in this fullness of Gentile time, the Bible and the Holy Spirit are organizing from the highest advance of Gentile civilization, a church and social movement which connect back through spiritual channels, directly with that highest advance of Hebrew civilization represented by Christ and the Apostolic Church previous to the destruction of Jerusalem. To this movement the "fullness of the Gentiles" gravitates. Must the Jews, to reach it, also be first converted from their own unbelief, to the unbelief of apostate Gentile Christendom? Scarcely. What has the latter to offer them? Its own unbelief in the Second Coming, in the first resurrection, in the establishment of the Kingdom of God in the heavens, eighteen hundred years ago, is in essence the same as the unbelief of the Jews in Jesus as the Son of God.

It is the manifestation and embodiment in actual, outward life and social organization in this age, of the old faith of Christ and Peter and Paul—the faith that wrought out the victory of the Primitive Church, and laid the foundations of the interior resurrection kingdom, which will, on the one hand, destroy the unbelief of Gentile Christendom, and on the other hand, destroy the unbelief of the Jews.

The world swings on: the dispensations close and change. Eighteen hundred years ago Christ and his gospel came as the ripe result of the long Hebrew culture. "To the Jew first and also to the Gentile," was that gospel preached; and Jew and Greek were harvested in the first resurrection. To the Royal, Chosen race—the Kings and Priests of humanity—was married the central Gentile race—the intellectual and artistic ministers of mankind—the Greeks. In their spiritual union with each other and with Christ, was wrought out the first great victory over death. Outwardly, then, the scepter departed from Israel, and the "times of the Gentiles" supervened. To-day the "times of the Gentiles" hasten to their fulfillment. The long Gentile culture and discipline of eighteen hundred years ultimates in the re-development of the old gospel that under Peter and Paul united the Jew and the Greek. Under its new administration another world's harvest, another marriage, another resurrection impends. What will be the programme of this great drama? While we await its announcement let us ponder these old words about the Jews once more. "I will bring the third part through fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13: 9.) "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Truly yours,

THEO. L. PITT.

#### EARLY STRAWBERRIES.

THE strawberry harvest is of short duration even in the most favorable seasons, and the desire to extend the time of this delicious fruit has led to the seeking of the earliest, and also the latest varieties, by which to lengthen out its season; but the difficulty thus far, has been to find early varieties sufficiently productive, and firm enough to bear carriage to distant markets. There is a number of varieties on the list that ripen somewhat ahead of the Wilson; but nearly all the kinds which we have thus far tested, lack in some one or more essential points.

Much, however, may be done to extend the season of a single variety, by the management of the plants. As an instance: three years ago we had a small experimental plantation of strawberries, chiefly of the Wilson variety. In early spring so soon as the danger from severe freezing had gone by, the winter protection was removed

and the ground between the rows was highly cultivated, and about the time the berries began to color, the mulching was replaced. The result was that the fruit ripened a week earlier than the main crop on which the mulching was allowed to remain. Since then, I have noticed the same results under similar circumstances. The present season, I removed the mulching from a bed of plants for the purpose of taking up some of them, and not requiring all that grew there, I allowed the surplus to remain; and the result is that they are now several days ahead of those of the same variety from which the mulching was not removed.

Thus the idea suggests itself of dividing the harvest by removing the winter covering in early spring from a part of the plantation, and cultivating between the rows so that the ground may soon become dry, and warmed by the heat of the sun. This will give the plants an early start. Then if the mulching on the other part be doubled, the development of the fruit buds will be consequently retarded. In this manner, at least a full week's difference may be made in the ripening of the fruit of the two pieces, which would be of great advantage to the cultivator in more ways than one. He would reap the advantages of an early market, and would escape the great rush and hurry, that happens when a large quantity of fruit ripens at once; and could harvest his crop more leisurely, disposing of it to better advantage than he otherwise would be likely to do.

H. T.

#### PRACTICAL INSTRUCTION.

##### EXCURSION TO HANGING HILLS.

Sheffield Scientific School,  
New Haven, May 28, 1869.

DEAR CIRCULAR:—Permit me to call attention to one feature of the educational drill pursued at this institution, viz., that of combining the practical and theoretical. The candidate for engineering honors is here taught, not only to make correct drawings of grounds which have been surveyed by others, but to use the surveying instruments himself; he must have some actual practice in laying out railroad curves, etc. The astronomical enthusiast need not rest contented with the descriptions of the heavenly bodies which he finds in the text-books; a well-mounted equatorial telescope, meridian circle, etc. are at hand, with competent instructors. The ambitious chemist finds in the laboratory every convenience for forming or resolving compounds. To aid the mineralogical student there is a museum of ores, furnace products, and a large private mineralogical cabinet. The students of natural history, not only have an opportunity to observe large zoological and botanical collections, but are taught to make collections themselves and arrange them, and pursue original investigations. The students in geology, zoology and botany occasionally make excursions, accompanied by their instructors, to the sea-shore, to the mountains in the vicinity, and such other places as are favored with materials of special importance to those interested in these departments of science. One learns more about gasteropods and brachiopods in one day at the sea-shore with Prof. Verrill, than by several days' reading.

Of the botanical excursions we have made the present term under Prof. Eaton, that of last Monday to the "Hanging Hills" near Meriden, about twenty miles North of New Haven, was, perhaps, most interesting. The botanical juniors had several additions to their number from other departments of the school, students in botany, zoology, geology, so that there were in all about twenty of us. The day was fine, the scenery often delightful, and especially so from the summit of the range, (supposed to be the highest land in our little state), from which in clear days Long Island Sound is visible

numerous villages lying north and south, east and west; Mount Carmel ten miles south, Mount Lamentation north-east, with high ranges of hills on the west and east; and the general landscape varied by streams, forests and fields.

We reached the "Hills" not far from twelve o'clock, and after a gypsy-like repast commenced work. It was very interesting to notice the enthusiasm manifested along our upward journey. One exclaims, "I have found a new flower." Others rush to see it; the Professor is on hand to name it, if his wisdom is needed on the occasion. At the same moment there might have been seen some gathering plants, and flowers; some, turning over stones to find bugs, worms, and salamanders; others chasing butterflies, with net in hand, and still others hammering the rocks for geological specimens. The botanical enthusiasm culminated when the whole party came upon a large number of *Cypripediums*, including two varieties, *Pubescens* and *Parviflorum*. Still another variety, *Acaule*, was found in the course of the day. A few rare flowers were obtained, including the *Orchis Spectabilis*. The enthusiasm of the zoologists exceeded all bounds when one of our tutors discovered a rare butterfly. It happened when we were in the very roughest gorge of the Hills, and where we had to make our way by jumping from rock to rock. I can never forget the figure he cut as he ran over the rocks, wildly swinging his net and exclaiming, "See there! See there! That's one of the rarest butterflies in the world! Only one has ever been caught in New England, and that was of a different sex! I know by the color of his head!" That butterfly was not caught; the tutor saw him disappear, with expressions of great regret at the loss to his collection.

Before returning, the party of course had to visit "Cat-hole Pass" and "Cold Spring." "Cat-hole Pass" is flanked on either side with steep basalt cliffs, perhaps seventy-five feet or more in height, and upon the eastern cliff at one point the rocks are so arranged as to suggest the outline of a human face, and some have traced a resemblance to Washington.

"Cold Spring" is remarkable for the coldness of its waters at all seasons of the year. It is stated that ice can always be found near it. We found ice in abundance a few rods therefrom; and one of the members of the Wallingford Community assures me that she has seen some which had been obtained there on the 4th of July. The two ridges are here but a few rods apart. The snows of winter must be piled in here in great quantities; besides, the sun's rays scarcely reach the place where dwells eternal ice. A hotel was some years since reared near the spring, now used, however, as the Meriden poor-house.

Seven P. M., found the party returning to the R. R. depot; the botanists with filled cans; the naturalists with their bugs, butterflies and snakes; the geologists with rare "nuggets."

The Yale Scientific School is by no means the only educational institution which seeks to combine practical instruction with book recitation; neither is the combination perfected here. Other institutions may perhaps have carried the idea out more completely. My own observation convinces me that great advantages arise from this combination; and I expect to see it gaining in general favor, until most branches of science will be taught only in connection with their practical application.

Yours, &c.,

w.

## COMMUNITY JOURNAL.

### ONEIDA.

—H. W. B. has been busily engaged several days past in preserving eggs, in a carefully prepared brine. He has put down five barrels containing one hundred and twenty-five dozen each.

—May 29.—It was suggested that a bee be called to mow the lawn. Scythes were prepared, and at a given signal more volunteers were on the ground than could be provided with tools. Groups of interested spectators of both sexes and all ages enjoyed the work. Some of the girls caught the enthusiasm;

it looked so easy to mow, "why could not they do it?" One essaying, adroitly ran her scythe into the ground, while another dropped her's in disgust because it would slide over the top of the grass. The work was soon completed and every one enjoyed the sport.

—How many of the Communities recorded in *American Socialisms* lived long enough to meet the problem of the entertainment of visitors? Not many. The Skeneateles Community did, it seems; witness their indignant protest against the flood of visitors who were eating them out of house and home. But the O. C., doubtless, is the only Community which has prospered and lived long enough to advance to the more subtle problem of the spiritual treatment of visitors. Happily we are able to extend a generous hospitality in externals to our many friends and even to our few enemies, while the great swarm of curiosity-hunters return us money for a good dinner. But while we are entertaining their bodies, what of their souls? Does the flow and ebb of foreign life leave impressions on our inner being? Can parasites feed upon our spiritual food?

Yes, we have learned by long experience to discriminate in our inner hospitality. From the great mass of curiosity-hunters, we experience no spiritual influence, except a general upward surge of animal life, and increase of the sense of external pleasure; and a share of this is due to the allurements of nature, to sight and appetite in the summer season. Among those who are more properly guests, there is a wide diversity of character and influence. There is our Nicodemus friend of respectable connections, who for a time escapes his relations and visits us in haste; there is the long-haired, spiritualist dinner-out, who sponges a living out of attempts at Communism and Water-cures (which are not situated too far off in the western wilderness), and who, unannounced, unloads his effects at our door for a visit of three weeks; there is the woman on a "mission," and at distant intervals, the "Coming Man." There are also many good and true friends whom we entertain with gladness.

These all tax our ingenuity to protect ourselves, and to get good from the contact. We humor Nicodemus; we give the Sponge a broad hint, (a gentle one would not do, for he is tough), upon which he discovers that he needs "more friction outside;" we refuse to listen to the "mission;" we assure the "Coming Man" that our Man came eighteen hundred years ago; and we enjoy heart-fellowship with our true friends in every walk of life.

But there is one character from whom we have been unable to extract the slightest benefit; the discouraged man. He is generally an infidel; and he thinks rich men should be happy, for they have cause; but he sees no light in the poor man's sky. He is sometimes a man of considerable talent, and he is angry at the world that it does not acknowledge him. He feels the warmth of our happy home and it makes him sparkle for a little, but the light soon dies out and the old night comes down again. Then he tries to make us exchange some of our light for his darkness, and wants us to confess that money, not Christ, makes us happy, as if Fifth Avenue were happier than we; and so we entertain him a few days, and as soon as our benevolence permits, we give him a gentle hint (a very gentle one suffices, for he is sensitive) and he goes on his darkened way, sometimes without stopping to say good bye, so cheerless is he.

The following remarks were reported from J. H. N.:

"The strong point of our position is the impossibility of producing a Community or state of society such as we have, without organized criticism. We ought to assert this, and the fact that it is impossible to bring this criticism to bear in a way to make it take effect except on a religious basis. That is the key to our whole movement. I want to see the Community thoroughly interested in this whole subject, and able, every one, to give a reason for our mode of life on that ground. It would be just as impossible for anybody to form a Community that would succeed without these necessary conditions, as it would be to get together, on a half hour's notice, an

effective army from an undisciplined rabble. *Drill* is what is needed for an army; and drill in the army of Communism, which is so essential, is obtained through our system of criticism, and cannot be had in any other way. But this principle or system of criticism can be made effective only where all individuals respect it from religious motives.

### WILLOW-PLACE.

—The children from O. C. paid us a visit this afternoon; a merry troop of twenty-six little ones thoroughly enjoyed a romp on our lawn—a song in our parlor, and oranges, frosted cake, &c., for their supper.

—The fish in our pond afford a never failing source of amusement; first we feed them with bread crumbs; a few of them more temerous than the rest, even venture to take the morsels from our fingers; then C. H. amuses himself occasionally with the hook and line, and his game adds a savory relish to our supper table.

—The Russian who works in our trap-shop says that there are a great many people in Russia interested in Communism, but such stringent laws are there in force in reference to publishing, that it is difficult to gain much information on the subject of association. He has the photograph of a very intellectual looking man, who translated John Stuart Mill's "Political Economy" into Russian, and was afterwards, for publishing a book on Communism, banished to Siberia to work in the mines for life.

### WALLINGFORD.

—The Wisteria on the white arbor is the pride of our garden; its large purple clusters of flowers are fragrant and make a fine show.

—W.'s enthusiasm in the study of Zoology, has induced other members of the family to assist him in procuring specimens of bird's nests. A hawk's nest was taken this evening, with the female proprietor and four eggs; and later the nest hunters secured a heron's nest, with the bird, the wings of which measured three feet four and a half inches from tip to tip.

—Evening.—G. W. N.—I suppose that the great trial which Christ passed through—the great struggle of his life—was to maintain the consciousness of his unity with God. The end of all the devil's operations is to separate, and raise the feeling of individuality in every way; either by the seduction of pleasure, or by the pressure of pain. His policy is to get up a division and separation between us and God—a separation in our consciousness; and that was the struggle in which Christ overcame. The first effect of pain is apparently to raise a sharp feeling of individuality. It is *I, I*, that am in pain and trouble. Well, that is something that takes account of us as separate from God entirely, for he is not in trouble. Christ went through all manner of pain—there is no question about that—and all the temptation that pain could bring to bear was brought upon him. He said in one place, "Now is my soul troubled, &c." He was troubled, and had, apparently, all he could do to assert his union with God, and maintain it against the cloud of suffering that was all the time trying to persuade him that he was not united to God; but he said, "For this cause came I unto this hour;" and he went unto the crucifixion. The second result of pain, when we find that we can't help ourselves, is, to renounce God, as Job's wife tried to persuade him to do; but when we get out of trouble, then comes a reaction—a rebound that really unites us to God more than we were before. The reaction from the temptation is just what is necessary to send us into fuller fellowship with God; and so it was in Christ's case. When he got to the extremity where he said, "My God, my God, why hast thou forsaken me?" there he parted company with the devil. The devil had brought upon him all the pain he could, and then came the reaction in the resurrection, in which he shook it off. He did not get out of it by yielding, but he got out of it by letting the devil do his worst; and then the rebound sent him clear into the highest heavens. It was the rebound of faith against temptation and suffering. So we can see that there

is excellent discipline sometimes in suffering when it works in in that way.

The Shakers held a convention in Boston last week to which the public were admitted. Elder Evans and other influential members made speeches and kept up a running answer to numerous written questions. Several songs were sung in peculiar Shaker style at the close of the meetings. A member of the O. C. who was in Boston on business, was present, and reported much enthusiasm on the part of the Shakers, but a shade of irreverence in the audience, who furiously *encored* some of the most solemn songs. The Shakers appear to be in a proselyting mood. In our opinion, they will find themselves in a business requiring delicate management.

## THE CIRCULAR.

O. C., MONDAY, JUNE 7, 1869.

### AMERICAN SOCIALISMS.

NO. XXXV.

#### WISCONSIN PHALANX.

THIS was one of the three most notable experiments of the Fourier epoch. The notices of it in the *Phalanx* and *Harbinger* are quite voluminous. We shall have to curtail them as much as possible, and still our patch-work will be a long one. The Wisconsin had the advantage of most other Phalanxes in the skill of its spokesman. Mr. Warren Chase, a gentleman at present well known among Spiritualists, was its founder and principal manager. Most of the important communications relating to it in the Socialist Journals and other papers, were from his ready pen. We will do our best to save all that is most valuable in them, while we omit what seems to be irrelevant or repetitions.

[From the Green Bay Republican, April 30, 1844.\*]

WISCONSIN PHALANX.—We have just been informed by the Agent of the above Association, that the *locale* has been chosen, and ten sections of the finest land in the Territory entered at the Green Bay Land Office. The location is on a small stream near Green Lake, Marquette county. The teams, conveying the requisite implements, will start in a week, and the improvements will be commenced immediately. We are in favor of Fourier's Plan of Association, although we very much fear that it will be unsuccessful on account of the selfishness of mankind—this being the principal obstacle to be overcome;—yet we are pleased to see the commendable zeal manifested by the members of the Wisconsin Phalanx, who are mostly leading and influential citizens of Racine county. The feasibility of Association will now be tested in such a manner that the question will be decided—at least so far as Wisconsin is concerned.

[From the Southport Telegraph.]

Wisconsin Phalanx, May 27, 1844.

We left Southport on Monday the 20th inst., and arrived on the proposed Domain, without accident, on Saturday last, at five o'clock P. M.

This morning (Monday) the first business was to divide into two companies, one for finding the survey stakes, and the other for setting up the tent on the ground designed for building and gardening purposes. Eight men with ox teams and cattle arrived between nine and ten A. M. After dinner the members all met in the tent and proceeded to a regular organization, Mr. Chase being in the chair and Mr. Rounds secretary.

A prayer was offered, expressing thanks for our safe protection and arrival, and invoking the Divine blessing for our future peace and prosperity. The list of resident members was called, (nineteen in number), and they divided themselves into two series, viz., Agricultural and Mechanical, (each appointing a foreman,) with a miscellaneous group of laborers, under the supervision of the resident directors.

A letter was read by request of the members, from Peter Johnson, a member of the Board of Directors, relating to the proper conduct of the members in their general deportment and reminding them of their obligation to their Creator.

The Agricultural series are to commence plowing and planting to-morrow, and the Mechanical to excavate a cellar and prepare for the erection of a frame building, twenty-two feet by twenty, which is designed as a central wing for a building twenty-two feet by one hundred and twenty. There are nine-

teen men and one boy now on the Domain. The stock consists of fifty-four head of cattle, large and small, including eight yoke of oxen and three span of horses. More men are expected during the week, and others are preparing to come this summer. Families will be here as the building can be sufficiently advanced to accommodate them.

A few words in regard to the Domain.—There is a stream which, from its clearness, we have denominated Crystal Creek; it has sufficient fall, and water supplied by springs, for one or two mill seats; it runs over a bed of lime-stone, which abounds here, and can be had convenient for fences and building; there is a good supply of prairie and timber. Every member is well pleased with the location, and also the arrangements for business. Up to this time no discordant note has sounded in our company.

We have begun without a debt, which is a source of great satisfaction to each member, and we are certain of success, provided that the same union prevails which has hitherto, and the company incur no debt by loan or otherwise, for the transaction of business. We expect to be prepared this summer or fall to issue the prospectus of a paper to be published on the ground.

[From a letter of Warren Chase to the Harbinger.]

Wisconsin Phalanx, Sept. 12, 1844.

\*\*\*\* Our first company, consisting of about twenty men, arrived here, and commenced improvements on the 27th of May last. We put in about twenty acres of spring crops, mostly potatoes, buckwheat, turnips, &c., and have now one hundred acres of winter wheat in the ground. We have erected three buildings, designed for wings to a large one to be erected this Fall; in which there are about twenty families snugly stored, yet comfortable and happy and busy, comprising in all about eighty persons, men, women and children. We have also erected a saw-mill, which will be ready to run in a few days, after which we shall proceed to erect better dwellings. We do all our cooking in one kitchen, and all eat at one table. Our labor is all (excepting a part of female labor, on which there is a reduction), during the present summer deemed in the Class of Usefulness, and every member works as well as possible, where he or she is most needed, under the general superintendence of the Directors. We adhere strictly to our Constitution and By-Laws, and adopt as fast as possible the system of Fourier. We have organized our Groups and Series in a simple manner, and thus far every thing goes admirably, and much better than we could have expected in our embryo state. We have regular meetings for business and social purposes, by which means we keep a harmony of feeling and concert of action. We have a Sunday School, Bible Class, and Divine service every Sabbath, by different denominations, who occupy the Hall (as we have but one) alternately as they can agree, and all is harmony in that department, although we have many members of different religious societies. They all seem determined to lay aside metaphysical differences, and make a united social effort, founded on the fundamental principles of Religion. \* \* \* WARREN CHASE.

[From The Harbinger, Aug. 28, 1845.]

WISCONSIN PHALANX.—We understand that a story is going the rounds of the newspapers of the failure of this Association. We lately inserted a statement contradicting this report; but the following additional information, which we find in the Ohio American published at Cleveland, may be gratifying to many of our readers.

"I wish through the medium of your columns to correct a statement which has been going the rounds of the newspapers in this vicinity, and in other parts, that the Wisconsin Phalanx had failed and dispersed. I am prepared to state, upon the authority of a letter from their Secretary, dated July 31, 1845, that the report is entirely without foundation. They have never been in a more prosperous condition, and the utmost harmony prevails. They are moving forward under a charter; own 2000 acres of fine land, with water power; 29 yoke of oxen, 37 cows, and a corresponding amount of other stock, such as horses, hogs, sheep, &c.; are putting in 400 acres of wheat this fall; have just harvested 100 acres of the best of wheat, 57 acres of oats, and other grains in proportion. They have been organized a little more than a year, and embrace in their number about 30 families.

"One very favorable feature in their institution is, that they are entirely out of debt, and intend to remain so; they do not owe, and are determined never to owe, a single dollar. An excellent free school is provided for all the members; and as they have no idle gentlemen or ladies to support, all have time to receive a good education."

[From a letter of Warren Chase to the Harbinger.]

Wisconsin Phalanx, Aug. 13, 1845.

\*\*\*\* We are Associationists of the Fourier school, and intend to reduce his system to practice as fast as possible, consistently with our situation. We number at this time about one hundred and eighty souls, being the entire population of the Congressional township. We are under the township government, organized similar to the system in New

York. Our town was set off and organized last winter by the Legislature, at which time the Association was also incorporated as a joint-stock company by a charter, which is our constitution. We had a post-office and mail weekly, within forty days of our commencement; thus far we have obtained all we have asked for.

We have religious meetings and Sabbath schools, conducted by members of some half a dozen different denominations of Christians, with whom creeds and modes of faith are of minor importance, compared with religion. All are protected, and all is harmony in that department.

We have had no deaths, and very little sickness, since here. No physician, no lawyer, or preacher, yet resides among us; but we expect a physician soon, whose interest will not conflict with ours, and whose presence will consequently not increase disease.

In politics we are about equally divided, and vote accordingly, but generally believe both parties culpable for many of the political evils of the day.

The Phalanx has a title from Government to 1440 acres of land, on which there is one of the best water-powers in the country, a saw-mill in operation, and a grist-mill building; 640 acres under improvement, 400 of which is now seeding to winter wheat; raised about fifteen hundred bushels the past season, which is sufficient for our next year's bread; have about seventy acres of corn on the ground, which looks well, and other crops in proportion. We have an abundance of cattle, horses, crops, and provisions for the wants of our present numbers, and physical energy enough to obtain more. Thus, you see, we are tolerably independent, and we intend to remain so, as we admit none as members who have not sufficient funds to invest in stock, or sufficient physical strength, to warrant their not being a burden to the society. We have one dwelling house nearly finished, in which reside twenty families, with a long hall conducting to the dining-room, where all who are able, dine together. We intend to erect another, for twenty families more, next summer, with a hall conducting to another dining-room, supplied from the same cook-room. We have one school constantly, but have as yet been unable to do much towards improving that department, and had hoped to see something in the *Harbinger* which would be a guide to us in this branch of our organization. We look to the Brook Farm Phalanx for instruction in this branch, and hope to see it in the *Harbinger*, for the benefit of ourselves and other Associations.

We have a well regulated system of *Grouping* our laborers, but have not yet organized the *Series*. We have no difficulty in any department of our business, and thus far more than our most sanguine expectations have been realized.

We commenced with a determination to avoid all debts, and have thus far adhered to our text; for we believed debts would disband more Associations than any other one cause; and thus far, I believe it has, more than all other causes put together.

W. CHASE.

Annual Statement of the Condition and Progress of the Wisconsin Phalanx, for the fiscal year ending Dec. 1, 1845.

\*\*\*\* The four great evils with which the world is afflicted—intoxication, lawsuits, quarrelling, and profane swearing—never have, and with the present character and prevailing habits of our members never can, find admittance into our society.

\*\*\*\* There is but a very small proportion of the tattling, backbiting and criticisms on character, usually found in neighborhoods of as many families. Perfect harmony and concert of action prevail among the members of the various churches, and each individual seems to lay aside creeds, and strive for the fundamental principles of religion. Many have cultivated the social feeling by the study and practice of vocal and instrumental music; in this there is a constant progress visible. Our young gentlemen and ladies have occasionally engaged in cotillions, especially on wedding occasions, of which we have had three the past summer.

\*\*\*\* Our convenience for schools, the limited expense, &c., is known only to those acquainted with Association. We have done but little in perfecting this branch of our new organization; but having erected a school-house, we are prepared to commence our course of moral, physical and intellectual education.

For want of a convenient place, we have not yet opened our reading-room or library, but intend to during the present month.

\*\*\*\* The family circle and secret domestic relations are not intruded on by Association; each family may gather around its family altar, secluded and alone, or mingle with neighbors without exposure to wet or cold.

In our social and domestic arrangements we have approximated as far towards the plan of Fourier, as the difficulties incident to a new organization in an uncultivated country would permit. Owing to our infant condition and wish to live within our means, our public table has not been furnished as elegantly as might be desirable to an epicurean taste. From the somewhat detached nature of our dwell-

\* It may be understood that we are indebted to the *Phalanx* and *Harbinger* for nearly all our quotations from other papers.



ings, and the consequent inconveniences attendant on all dining at one table, permission was given to such families as chose, to be furnished with provisions and cook their own board. But one family has availed itself of this privilege.

\*\*\* In the various departments of physical labor, we have accomplished much more than could have been done by the same persons in the isolated condition. We have broken and brought under cultivation, three hundred and twenty-five acres of land; have sown four hundred acres to winter wheat; harvested the hundred acres which we had on the ground last fall; plowed one hundred and seventy acres for crops the ensuing spring; raised sixty acres of corn, twenty of potatoes, twenty of buckwheat, and thirty of peas, beans, roots, &c.; built five miles of fence; cut four hundred tons of hay; and expended a large amount of labor in teaming, building sheds, taking care of stock, &c.

We have nearly finished the long building commenced last year (two hundred and eight feet by thirty-two) making comfortable residences for twenty families; built a stone school-house, twenty by thirty; a dining-room eighteen by thirty; finished one of the twenty by thirty dwellings built last year; expended about two hundred days' labor digging a race and foundation for a grist-mill thirty by forty, three stories high, and for a shop twenty by twenty-five, one story, with stone basements to both; and erected frames for the same; built a wash-house sixty by twenty-two; a hen-house eleven by thirty, of sundried brick; an ash-house ten by twenty, of the same material; kept one man employed in the saw-mill, one drawing logs, one in the blacksmith shop, one shoe-making, and most of the time two about the kitchen.

\*\*\* The estimated value of property on hand is \$27,725.22, wholly unincumbered; and we are free from debt, except about \$600 due to members, who have advanced cash for the purchase of provisions and land; but to balance this, we have over \$1,000 coming from members, on stock subscriptions not yet due.

The whole number of hours labor performed by the members during the past year, reduced to the class of usefulness, is 102,700; number expended in cooking, &c., and deducted for the board of members, 21,170; number remaining after deducting for board, 81,530, to which, the amount due to labor is divided. In this statement the washing is not taken into account, families having done their own.

Whole number of weeks board charged members (including children graduated to adults) 4,234. Cost of board per week for each person, forty-four cents for provisions, and five hours labor.

Whole amount of property on hand, as per invoice, \$27,725.22. Cost of property and stock issued up to Dec. 1, \$19,589.18. Increase the past year, being the product of labor, &c., \$8,136.04; one-fourth of which, or \$2,034.01, is credited to capital, being twelve per cent. per annum on stock, for the average time invested; and three-fourths, or \$6,102.03 to labor, being seven and one-half cents per hour.

The property on hand consists as follows:

1,553 acres of land, at \$3.00.....	\$4,659.00
Agricultural improvements.....	1,522.47
Mechanical improvements.....	8,405.00
Personal property.....	10,314.01
Advanced members in board, &c.....	2,824.74

Amount.....\$27,725.22  
W. CHASE, President.

[From a letter of Warren Chase to the Harbinger.]

Wisconsin Phalanx, March 3, 1846.

\*\*\* Since our December statement, our course and progress has been undeviatingly onward toward the goal. We have added eighty acres to our land, making one thousand six hundred and thirty-three acres free of incumbrance; we are preparing to raise eight hundred acres of crops the coming season, finish our grist-mill, and build some temporary residences, &c. We have admitted but one family since the 1st of December, although we have had many applications. In this part of our commencement and organization, as well as in that of contracting debts, we are profiting by the experience of many Associations who preceded, or started with us.

We pretend to have considerable knowledge of the serial law, but we are not yet prepared mentally or physically to adopt it in our industrial operations. We have something in operation which approaches about as near to it as the rude hut does to the palace. Even this is better than none, and saves us from the merciless peltings of the storm.

\*\*\* Success with us is no longer a matter of doubt. Our questions to be settled are, how far and how fast can we adopt and put in practice the system and principle which we believe to be true, without endangering or retarding our ultimate object.

\*\*\* We feel and know that our condition and prospects are truly cheering, and to the friends of the cause we can say, Come on, not to join us, but to form others; for we cannot receive more than one out of ten who apply for admission. Nothing but the general principles of Association are "lawful tender" with us. Money will not buy admission for those who have no faith in the principles, but believe,

as most of our neighbors do, that we shall "get rich;" this is not a ruling principle here. With such material, and our means, and the principles of eternal truth on our side, success is neither doubtful nor surprising.

\*\*\* We expect at our next December annual statement, to be able to represent ourselves as a minimum Association of forty families, not fully organized on Fourier's plan, but approaching to, and preparing for it.  
W. CHASE.

Annual Statement of the Condition and Progress of the Wisconsin Phalanx, for the fiscal year ending Dec. 7, 1846.

\*\*\* The study and adoption of the principles of industrial Association, have here, as they must do, led all reflecting minds to acknowledge the principles of Christianity, and to seek through those principles the elevation of man to his true condition,—a state of harmony with himself, with nature, and with God. The Society have religious preaching of some kind almost every Sabbath, but not uniformly of that high order of talent which they are prepared to appreciate.

The educational department is not yet regulated as it is designed to be; the Society have been too busily engaged in making such improvements as were required to supply the necessities of life, to devote the means and labor necessary to prepare such buildings as are required.

The social intercourse between the members, has ever been conducted with a high-toned moral feeling which repudiates the slanderous suspicions of those enemies of the system, who pretend that the constant social intercourse will corrupt the morals of the members;—the tendency is directly the reverse.

We have not yet established our reading-room and library, more for the want of room, than for a lack of materials.

We have now one hundred and eighty resident members; one hundred and one males, seventy-nine females; fifty-six males and thirty-seven females over the age of twenty-one years. About eighty have boarded at a public table during the past year, at a cost of fifty cents per week and two and a half hours labor; whole cost sixty-three cents. The others have, most of the time, had their provisions charged to them, and done their own cooking in their respective families, although their apartments are very inconvenient for that purpose. Most of the families choose this mode of living more from previous habits of domestic arrangement and convenience, than from economy. We have resident on the Domain, thirty-six families and thirty single persons; fifteen families and thirty single persons board at the public table; twenty-one families board by themselves, and the remaining five single persons board with them.

\*\*\* Four families have left during the past year, and one returned that had previously left. One left to commence a new Association; one, after a few weeks residence, because the children did not like; and two to seek other business more congenial with their feelings than hard work.

The Society has increased its numbers the past year about twenty, which is not one-fourth of the applicants. The want of room has prevented us from admitting more.

There has been 96,297 hours medium class labor performed during the past year (mostly by males), which, owing to the extremely low appraisal of property, and the disadvantage of having a new farm to work on, has paid but five cents per hour, and six per cent. per annum on capital.

The amount of property in joint stock, as per valuation, is \$30,609.04; whole amount of liabilities, \$1,095.33. The net product or income for the past year is \$6,341.84, one-fourth of which being credited to capital, makes the six per cent.; and three-fourths to labor, makes the five cents per hour. We have, as yet, no machinery in operation except a saw-mill, but have a grist-mill nearly ready to commence grinding. Our wheat crop came in very light, which, together with the large amount of labor necessarily expended in temporary sheds and fences which are not estimated of any value, makes our dividend much less than it will be when we can construct more permanent works. We have also many unfinished works, which do not yet afford us either income or convenience.

The Society has advanced to the members during the past year \$3,293, mostly in provision and such necessary clothing as could be procured.

The following schedule shows in what the property of the Society consists, and its valuation:

1,713 acres of land, at \$3.00.....	\$5,139.00
Agricultural improvements.....	3,206.00
Agricultural products.....	4,806.76
Shops, dwellings, and out-houses.....	6,963.61
Mills, mill-race and dam.....	5,112.90
Cattle, horses, sheep, hogs, &c.....	3,078.45
Farming tools, &c.....	1,199.36
Mechanical tools, &c.....	367.26
Other personal property.....	715.70

Amount.....\$30,609.04  
W. CHASE, President.

In the Harbinger of March 27, 1847, there is a letter from Warren Chase giving eighteen elaborate

reasons why the Fourierites throughout the country should concentrate on the Wisconsin, and make it a great model Phalanx; which we omit.

[From a letter of Warren Chase to the Wisconsin Telegraph.]

Wisconsin Phalanx, June 28, 1847.

\*\*\* We have now been a little more than three years in operation, and my most sanguine expectations have been more than realized. \*\*\* We have about one hundred and seventy persons, who, with the exception of three or four families, are contented and happy and more attached to this home than to any they ever had before; those three or four belong to the restless, discontented spirits who are not satisfied with any condition of life, but are always seeking something new. The Phalanx will soon be in a condition for and will adopt the policy to purchase the amount of stock which any member may have invested, whenever he shall wish to leave. As soon as this can be done without embarrassing our business, we shall have surmounted the last obstacle to our onward progress. We have applications for admission constantly before us, but seldom admit one. We require larger amounts to be invested now there is no risk, than at first when the risk was great. We have borne the heat and burden of the day, and now begin to reap the fruits of our labor. We also must know that an applicant is devoted to the cause, and ready and willing to endure hardships, privations and persecution, if necessary, for the cause, and that he is not induced to apply because he sees our physical or pecuniary prosperity. We shall admit such as are in all respects prepared for Association in our view, and can be useful to themselves and us; but none but practical workmen need apply, for idlers cannot live here. They seem to be out of their element, and look sick, or lean.

If no accident befalls us, we shall declare a cash dividend next December, at our annual settlement. \*\*\* W. CHASE.

[From the New York Tribune.]

Wisconsin Phalanx, July 20, 1847.

FRIEND G.:—I have been visiting this Association several days, looking into its resources, both physical and moral. Its physical resources are abundant.

\*\*\* In a moral aspect there is much here to encourage. The people, ninety of whom are adults, are generally quite intelligent, and possess a good development of the moral and social faculties. They are earnest inquirers after truth, and seem aware of the harmony of thought and feeling that must prevail to insure prosperity. They receive thirty or forty different publications, which are thoroughly perused. The females are excellent women, and the children, about eighty, are most promising in every respect. They are not yet well situated for carrying into effect all the indispensable agents of true mental development, but they are not idle on this momentous subject. They have an excellent school for the children, and the young men and women are cultivating music. Two or three among them are adepts in this beautiful art. While writing, I hear good music by well-trained voices, with the Harmonist accompaniment.

I do believe something in human improvement and enjoyment will be soon presented in Ceresco, that will charm all visitors and prove a conclusive argument against the skepticism of the world as to the capability of the race to rise above the social evils that afflict mankind, and to attain a mental elevation which few have yet hoped for. I expect to see here a garden in which shall be represented all that is most beautiful in the vegetable kingdom. I expect to see here a library and reading-room, neatly and plentifully furnished, to which rejoicing hundreds will resort for instruction and amusement. I expect to see here a laboratory where the chemist will unfold the operations of nature, and teach the most profitable mode of applying agricultural labor. I expect to see here interesting cabinets, where the mineral and animal kingdoms will be presented in miniature. And I expect to see all the arts cultivated, and every thing beautiful and grand generally appreciated. \*\*\* HINE.

On which the editor of the Tribune observes:

"We trust the remark will be taken in good part, that the writers of letters from these Associative experiments are too apt to blend what they desire or hope to see, with what they actually do see."

[From a letter of J. J. Cooke in the Tribune.]

Wisconsin Phalanx, August, 28, 1847.

Editor of the New York Tribune:

DEAR SIR:—I have just perused in your paper, a letter from Mr. Hine, dated at this place.

Believing that the letter is calculated to leave an erroneous impression on the mind of the reader, as to the true condition of this Association, I deem it to be my duty to notice it, for the reason of the importance of the subject, and the necessity of true knowledge in reference to correct action.

It is now twelve days since I arrived here, with the intention of making a visit sufficiently long to arrive at something like a critical knowledge of the experiment now in progress in this place. \*\*\*

As you very justly remark in your comments upon Mr. Hine's letter, "the writers of letters from these Associative experiments are too apt to blend what they desire or hope to see, with what they actually *do* see." So far as such a course might tend to induce premature and ill-advised attempts at practical Association, it should be regarded as a serious evil, and as such, should, if possible, be remedied. I presume no one here would advise the commencement of any Association, to pass through the same trials which they themselves have experienced. I have asked many of the members this question—"Do you think that the reports and letters which have been published respecting your Association, have been so written as to leave a correct impression of your real *existing* condition on the mind of the reader?" The answer has invariably been, "No."

[The writer then criticises the water-power, climate, &c., and goes on to say.]

The probability now is, that corn will be almost a total failure. "Their present tenements," says Mr. Hine, "are such as haste and limited means forced them to erect." This is undoubtedly true, and I will also add that they are such as few at the east would be contented to live in. With the exception of the flouring-mill, blacksmith's-shop, and carpenter's-shop, there are no arrangements for mechanical industry. This is not surprising, in view of the small means in their possession. "In a moral aspect," Mr. Hine says "there is much to encourage." It would not be incorrect to say, that there is also something to fear. The most unpleasant feelings which I have experienced since I have been here, have been caused by the want of neatness around the dwellings, which seems to be inconsistent with the individual character of the members with whom I have become acquainted. This they state to be owing to their struggles for the necessities of life; but I have freely told them that I considered it inexcusable, and calculated to have an injurious influence upon themselves and upon their children. "They are earnest inquirers after truth," says Mr. Hine, "and seem aware of the harmony of thought and feeling that must prevail, in order to insure prosperity." This I only object to so far as it is calculated to produce the impression that such harmony really exists. That there is a difference of feeling upon, at least, one important point, I know. This is in reference to the course to be pursued in relation to the erection of dwellings. I believe that a large majority are in favor of building *only* in reference to a combined dwelling; but there are some who think that this generation are not prepared for it, and who wish to erect comfortable dwellings for isolated households. A portion of the members have been, and do go, out to labor for hire; some, in order to procure those necessities which the means of the Association have been inadequate to provide; and others, for want of occupation in their peculiar branches of industry. \* \* \* Mr. Hine says, "they have an excellent school for the children." I had thought that the proper education of the children was a *want* here, and members have spoken of it as such. They have no public library or reading-room for social reunion, excepting the school-room; and no room which is convenient for such purposes. There are no Associational guarantees in reference to sickness or disability in the charter (which is the constitution) of this Phalanx. \* \* \*

From the above statement you can judge somewhat of the present foundation of Mr. Hine's hopes of "*soon*" seeing the realization of the beautiful picture which he has drawn. JOSEPH J. COOKE.

In the Harbinger of January 8, 1848, Warren Chase replies to Mr. Cooke's criticisms, admitting the general truth of them, but insisting that it is unfair to judge the Association by eastern standards. In conclusion he says:

\* \* \* There is a difference of opinion in regard to board, which, under the law of freedom and attraction, works no harm. Most of our families cook their board in their rooms from choice, under present circumstances. Some because they use no meat and do not choose to sit at a table plentifully supplied with beef, pork and mutton. Others, because they choose to have their children sit at the table with them, to regulate their diet, &c., which our circumstances will not yet permit at our public table. Others, because they want to ask a blessing, &c.; and others because their manner of cooking and habits of living have become so fixed as to have sufficient influence to require their continuance. Some of our members think all these difficulties cannot be speedily removed, and that cheap and comfortable dwellings should be built, adapted to their circumstances, with a unitary work-house, bakery, and dairy, by which the burdens should be removed as fast as possible, and the minds prepared by combined effort, co-operative labor, and equitable distribution, for the combined dwelling and unitary living, with its variety of tables to satisfy all tastes, &c. Others think our devotion to the cause ought to induce us to forego all these attachments and prejudices, and board at one table and improve it, building none but unitary dwellings adapted to a uni-

tary table. We pursue both ways in our living with perfect freedom, and probably shall in our building; for attraction is the only law whose force we acknowledge in these matters. We have passed one more important point in our progress since I last wrote you. We have adopted the policy to refund all investments to any member when he chooses to leave.

W. CHASE.

[From a letter of Warren Chase to the Harbinger.]

Wisconsin Phalanx, Aug. 21, 1847.

\* \* \* We are in the enjoyment of an excellent state of health, owing in part to our healthy location, and in part to the diet and regimen of our members. There is a prevailing tendency here to abandon the use of animal food; it has been slowly, but steadily increasing for some time, and has been aided some by those excellent and highly interesting articles from the pen of Dr. Lazarus on "Cannibalism." When we have to resort to medical treatment, hydropathy is the system, and the *Water-cure Journal* very good authority. Our Society will soon evince symptoms of two conditions of Associative life, viz: physical health and material wealth. By wealth I do not mean burdensome property, but an ample supply of the necessities of life, which is real wealth.

\* \* \* I fully believe that nine out of ten organizations and attempts at Association would finally succeed, even with small means and few members, if they would adhere strictly to the following conditions:

First, *keep free from debts, and live within their means.*

Second, *not attempt too much in the commencement.*

Great changes require a slow movement. All pioneers should remember to be *constructive*, and not *destructive*; not to tear down faster than they can substitute something better. Every failure which has come to my knowledge has been in consequence of both these difficulties; they have all been in debt, and depended on stock subscriptions to relieve them; and they have attempted too much. Having, in most cases, torn down the isolated household and family altar (or table) before they had even science enough to draft a plan of a Phalanstery or describe a unitary household, they seemed in some cases to imagine that the true social science, when once discovered, would furnish them, like the lamp of Aladdin, with all things wished for. They have awakened from their dreams; and now is the time for practical attempts, to start, first, with the joint-stock property, the large farm or township, the common home and joint property of all the members; second, co-operative labor with the equitable distribution of products, the large fields, large pastures, large gardens, large dairies, large fruit orchards, &c., with their mills, mechanic shops, stores (only one), common wash-houses, bake-houses, baths, libraries, lectures, cabinets, &c.; third, educational organization, including all, both children and adults, and through that the adoption of the serial law, organization of groups and series—at this point labor (without reference to the pay) will begin to be attractive; fourth, the Phalansterian order, unitary living; as this is the greatest step, it requires the most time, most capital, and most mental preparation, especially for persons accustomed to country life. In most cases many years will be required for the adoption of the second of these conditions, and more for the third, and still more for the fourth. Hence the necessity of commencing, if the present generation is to realize much from the discovery of the science.

Let no person construe these remarks to indicate an advanced state of Association for the Wisconsin Phalanx. We have taken the first step, which required but little time, and are now barely commencing the second. We have spent three years, and judging from our progress thus far, it will doubtless take us from five to ten more to get far enough in the second to commence the third. We have made many blunders for the want of a precedent, and in consequence of having more zeal than knowledge. Among the most serious blunders was an attempt at a unitary living, without any of the surrounding circumstances being adapted to it. With this view we built, at a cost of more than \$3,000, a long double front building, which cannot be ventilated, and is very uncomfortable and extremely inconvenient for families to live in, do their cooking, &c. But in this, bad as it is, some twenty of our families are still compelled to live, and will be for some time to come. This, with some other mistakes, will be to us a total loss, for the want of more knowledge to commence with. But these are trifling in comparison with the importance of our object and the result for a series of years. No true Associationist has been discouraged by these trials and losses; but we have a few among us who never were Associationists, and who are waiting a favorable opportunity to return to civilization; and we are waiting a favorable opportunity to admit such as we want to fill their places.

W. CHASE.

Annual Statement of the Condition and Progress of the Wisconsin Phalanx, for the fiscal year ending Dec. 6, 1847.

The number of resident members is 157, viz: 84 males, 73 females—32 males and 30 females under 21 years, 52 males and 34 females over 21 years, and 18

persons above the age of 21 unmarried. The whole number of resident families is 32. We have resident with us who are not members, one family and four single persons.

\* Four families and two single persons have left during the year, the stock of all of whom has been purchased, except of one family, and a single person;—the former intends returning, and the latter owns but \$25.00. \* \* \*

The number of hours labor performed during the year, reduced to the medium class, is 93,446. The whole amount of property at the appraisal is \$32,564.18. The net profits of the year are \$9,029.73; which gives a dividend stock of nearly 7½ per cent., and 7 8-10 cents per hour to labor.

The Phalanx has purchased and cancelled during the year \$2,000 of stock; we have also by the assistance of our mill, (which has been in operation since June,) and from our available products, paid off the incumbrance of \$1,095.33 with which we commenced the year; made our mechanical and agricultural improvements, and advanced to members, in rent, provisions, clothing, cash, &c., \$5,237.07. The annexed schedule specifies the kinds and valuation of the property on hand.

1,713 acres of land at \$3.00 .....	\$ 5,139.00
Agricultural improvements.....	3,509.77
Agricultural products.....	5,244.16
Mechanical improvements.....	12,520.00
Live stock.....	2,983.50
Farm and garden tools.....	1,219.77
Mechanical tools.....	380.56
Personal property, miscellaneous.....	1,567.42

Amount.....\$32,564.18

BENJ. WRIGHT, President.

In June 1848 Warren Chase sent a letter to the *Boston Investigator*, complaining of the *Harbinger's* indifference to the interests of the Wisconsin Phalanx; and another writer in the *Investigator* suggested that this indifference was on account of the irreligious character of the Phalanx; all of which the *Harbinger* denied. To the charge of irreligion, a member of the Phalanx indignantly replied in the *Harbinger*, as follows:

"Some of us are and have been Methodists, Baptists, Presbyterians, Congregationalists, &c. Others have never been members of any church, but (with a very few exceptions) very readily admit the authenticity and moral bearing of the scriptures. The ten commandments are the sum, substance, and foundation of all true law; add to this the Gospel law of love, and you have a code of laws worthy of the adoption and practice of any man or set of men, and upon which Associationists must base themselves, or they can never succeed. There are many rules, doctrines, and interpretations of Scripture among the (so denominated) Orthodox churches, that any man of common sense cannot assent to. Even they cannot agree among themselves; for instance, the Old and New School Presbyterians, the Baptists, Methodists, &c. If this difference of faith and opinion is infidelity or irreligion, we to a man are infidels and irreligious; but if faith in the principles and morality of the Bible is the test, I deny the charge. If this be the test, I can scarcely name an individual that denies them.

"I have been a member of the M. E. Church for about twenty years, and a Methodist local preacher for over three years, and am now Secretary of the Association. I therefore should know somewhat about this matter."

[From the Tribune, July 1848.]

WISCONSIN PHALANX.—Having lately seen running around the papers a statement that the *last* remaining "Fourier Association," somewhere in Illinois, had just given up the ghost, we gladly give place to the following extracts from a private letter we have just received from a former fellow citizen, who participated in two of the earlier attempts (Sylvania and Leraysville) to establish something that ultimately would or might become an Association after the idea of Fourier. After the second failure, he attached himself to the Communist undertaking near Skaneateles, New York, and when this, too, ran aground, he went back perforce to the cut-throat system of civilized competition. But this had become unendurably hateful to him, and he soon struck off for Ceresco, and became a member of the Wisconsin Phalanx at that place, where of he has now for some months been a resident. Of this Association he writes:

\* \* \* "I have worked in the various groups side by side with the members, and I have never seen a more persevering, practical, matter-of-fact body of people in any such movement. Since I came here (last fall) I see a great improvement, both externally and internally. Mr. Van Amringe, the energetic herald of national and social reform, did a good work by his lectures here last winter; and the meetings stately held for intellectual and social improvement, have an excellent effect. All now indicates unity and fraternity. The Phalanx has erected and enclosed a new unitary dwelling, one hundred feet

long, two stories high, with a spacious kitchen, belfry, &c. They have burnt a lime-kiln, and are burning a brick-kiln of 100,000 bricks as an experiment, and they bid fair to be first-rate. All this has been accomplished this spring in addition to their agricultural and horticultural operations. Their water-power is small, being supplied from springs, which the drought of the last three seasons has sensibly affected. In adding to their machinery, they will have to resort to steam.

The location is healthy and pleasant. The atmosphere is uniformly pure, and a good breeze is generally blowing. I doubt whether another site could be found combining so many natural advantages. I have visited nearly all the Association experiments in the country, and I like this the best. I think it already beyond the possibility of failure. D. S."

Mr. Van Amringe spent considerable time at Ceresco, and sent several elaborate articles in favor of the Phalanx to the *Hurber*. One of the members wrote to him as follows:

"\* \* \* Since you left here a great change has taken place in the feelings and tastes of the members, and that too for the better. You will recollect the black and dirty appearance of the buildings, and the wood-work inside scrubbed until it had the appearance of a dirty white. About the first of May, they made a grand rally to alter the appearance of things; the long building was white-washed inside and out, and the wood-work of nearly all the houses has been painted. The school-house has been white-washed and painted—the windows white, the panels of the wood-work a light yellow—carvings around a light blue—the seats and desks a light blue; it has made a great addition to the looks of it. You will recollect the frame of a new building that stood looking so distressed; about as much more was added to it, and all covered and neatly painted. The corridor is now finished; a handsome, good kitchen has been put up in the rear of the old one, with a bakery underneath; a beautiful cupola on the top, in which is placed a small bell, weighing one hundred and two pounds, about the size of a steamboat bell; it can be heard up on the prairie. The blinds in the cupola windows are painted green. Were you to see the place now, you would be astonished, and agreeably so, too. Some four or five have left since spring; new members have been taken in their stead, and a good exchange, I think, has been made. Two or three tailors, and the same number of shoe-makers, are expected shortly."

Annual Statement of the Condition and Progress of the Wisconsin Phalanx, for the fiscal year ending Dec. 4, 1848.

"\* \* \* Religious meetings are sustained by us every Sabbath, where the largest liberty is extended to all in the search after truth. In the educational department we do no more than sustain a common school—but are waiting, anxiously waiting, for the time when our condition will justify a more extended operation. In the absence of a reading-room and library, one of our greatest facilities for knowledge and general information, is a great number and variety of newspapers and periodical publications, an interchange of which gives advantages in advance of the isolated family. The number of resident members is one hundred and twenty, viz: sixty-three males and fifty-seven females. The number of resident families is twenty-nine. We have resident with us, who are not members, one family and twelve single persons. Six families and three single persons have left during the year, a part of the stock of which we have purchased. We have lost by death the past year, seven persons, viz: one married lady (by consumption), one child two years of age, and five infants. The health of the members has been good, with the exception of a few cases of remittent and bilious fevers. The Phalanx has sustained a public boarding-house the past year, at which the principal part of the members have boarded at a cost not exceeding seventy-five cents per week. The remaining families board at their own apartments."

The number of hours labor performed during the year, reduced to the medium class, is 97,036. The whole amount of property at the appraisal, is \$33,527.77. The net profits of the year are \$8,077.02—which gives a dividend to stock of 6½ per cent., and 6½ cents per hour to labor. The annexed schedule specifies the kinds and valuation of property on hand:

Real estate 1,793 acres at \$3.00.....	\$ 5,379.00
Live Stock.....	3,117.00
Mechanical tools.....	1,866.34
Farming tools.....	1,250.75
Mechanical improvements.....	14,655.00
Agricultural ".....	2,298.90
" products.....	3,161.56
Garden products.....	1,006.13
Miscellaneous property.....	793.09

Total amount .....\$33,527.77

S. BATES, President.

Macdonald furnishes the following summary:

History of the Wisconsin Phalanx, by a member.

"In the winter of 1843-4 there was considerable

excitement in the village of Southport, Wis. (now Kenosha City) on the subject of Association. The subject was taken up with much feeling and interest at the village Lyceum and in various public meetings. Among the advocates of Association were a few persons who determined in the spring of 1844 to make a practical experiment. For that purpose a constitution was drawn up, and a voluntary Association formed, which styled itself 'The Wisconsin Phalanx.' As the movement began to ripen into action, the friends fell off, and the circle narrowed down from about seventy to twenty persons. This little band was composed mostly of men with small means, sturdy constitutions, below the middle age, and full of energy—men who had been poor and had learned early to buffet with the antagonisms of civilization; not highly cultivated in the social and intellectual faculties; but more so in the moral and industrial.

"They raised about \$1,000 in money, which they sent to the land-office at Green Bay, and entered a tract of land selected by their committee, in a Congressional township in the north-west corner of Fond du Lac county, a township six miles square, without a single inhabitant, and with no settlement within twenty miles, except a few scattered families about Green Lake.

"With teams, stock, tents, and implements of husbandry and mechanism, they repaired to this spot in the latter part of May 1844, a distance of about one hundred and twenty-five miles from their homes, and commenced building and breaking up land, etc. They did not erect a log house, but split out of the tough burr and white oak of the 'openings,' shingles, clapboards, floors, frames and all the materials of a house, and soon prepared a shelter. Their families were then moved on. Late in the fall a saw-mill was built, and every thing prepared as well as could be for the winter. Their dwellings would have been unendurable at other times and under other circumstances; but at this time zeal, energy, excitement and hope kept them from complaining. Their land, which was subsequently increased to 1,800 acres, mostly at \$1.25 per acre, consisted of "openings," prairie and timber, well watered, and with several small water-powers on the tract; a fertile soil, and as healthy a climate as could be found in the Western States.

"It was agreed to name the new town Ceresco, and a Post-office was applied for under that name, and obtained. One of the members always held the office of Post-master, until the administration of General Taylor, when the office was removed about three-quarters of a mile to a rival village. In the winter of 1844-5, the Association asked the Legislature to organize their town, which was readily done under the adopted name. A few settlers had by this time moved into the town (which, owing to the large proportion of prairie, was not rapidly settled), and in the spring they held their election. Every officer chosen was a member of the society, and as they were required to elect Justices and had no need of any, they chose the three oldest men. From that time until the dissolution of the society nearly every town-office of importance was filled by its members. They had also one of their members in both constitutional conventions of the State, and three in the State Senate for one term of two sessions. Subsequently one of their members was a candidate for Governor, receiving more votes in his town than both of the other candidates together; but only a small vote in the State, as he was the free-soil candidate.

"The Association drew up and prepared a charter or act of incorporation upon which they agreed, and applied to the Legislature for its passage; which was granted; and thus they became a body 'corporate and politic,' known in the land as the 'Wisconsin Phalanx.' All the business was done in accordance with and under this charter, until the property was divided and the whole affair closed up. One clause in the charter prohibited the sale of the land. This was subsequently altered at the society's request, in an amendatory act in the session of '49 and '50, for the purpose of allowing them to divide their property.

"In the spring of 1845, after their organization under the charter, they had considerable accession to their numbers, and might have had greater; but were very careful about admitting new members, and erred very much in making a property qualification. About this time (1845) a question of policy arose among the members, the decision of which is supposed by many good judges to have been the principal cause of the ultimate division and dissolution; it was, whether the dwellings should be built in unitary blocks adapted to a common boarding-house, or in isolated style adapted to the separate family and single living. It was decided by a small majority to pursue the unitary plan, and this policy was persisted in until there was a division of property. Whether this was the cause of failure or not, it induced many of the best members to leave; and although it might have been the true policy under other circumstances and for other persons, in this case it was evidently wrong, for the members were not socially developed sufficiently to maintain such close relations. Notwithstanding this, they continued to increase slowly, rejecting many more applicants than they admitted; and often rejecting the better and admitting the worse, because the worse had the property qualifications. In this way they increased to the maximum of thirty-three families. They had no pecuniary difficulties, for they kept mostly out of debt.

"It was a great reading Community; often averaging as many as five or six regular newspapers to a family, and these constantly exchanging with each other. They were not religious, but mostly rather skeptical, except a few elderly orthodox persons.

"They were very industrious, and had many discussions and warm arguments about work, manners, progress, etc.; but still they continued to work and scold, and scold and work, with much energy, and to much effect. They raised, one season, ten thousand bushels of wheat, and much other grain; had about seven hundred acres under cultivation; but committed a great error in cultivating four hundred acres on the school lands adjoining their own, because it lay a little better for a large field. They had subsequently to remove their fences and leave that land, for they did not wish to buy it.

"Their charter elections were annual, and were often warmly contested, and turned mainly on the question of unitary or isolated households; but they never went beyond words in their contentions.

"They were all temperance men and women: no ardent spirits were kept or sold for the first four years in the township, and never on the Domain, while it was held as joint-stock.

"Their system of labor and pay was somewhat complicated, and never could be satisfactorily arranged. The farmers and mechanics were always jealous of each other, and could not be brought to feel near enough to work on and divide the profits at the end of the year; but as they ever hoped to get over this difficulty, they said but very little about it. In their system of labor they formed groups for each kind of work; each group, when consisting of three or more, choosing its own foreman, who kept the account of the time worked by each member, and reported weekly to a meeting of all the members, which regulated the average; and then the Secretary copied it; and at the end of the fiscal year each person drew, on his labor account, his proportion of the three-fourths of the increase and products which was allotted to labor, and on his stock shares, his proportion of the one-fourth that was divided to stock. The amount so divided was ascertained by an annual appraisal of all the property, thus ascertaining the rise or increase in value, as well as the product of labor. The dividend to capital was, however, usually considered too large and disproportionate.

"Their books and accounts were accurately kept by the Secretary, and most of the individual transactions passed through this form, thus leaving all accounts in the hands of a disinterested person, open to inspection at all times, and bringing about an annual settlement which avoided many difficulties incident to civilization.

"The table of the Community, when kept as a public boarding-house, where the families and visitors or travelers were mostly seated, was set with plain but



substantial food, much like the tables of farmers in newly settled agricultural States; but it often incurred the ridicule of loafers and epicures, who travel much and fare better with strangers than at home.

"They had among their number a few men of leading intellect who always doubted the success of the experiment, and hence determined to accumulate property individually by any and every means called fair in competitive society. These would occasionally gain some important positions in the society, and representing it in part, at home and abroad, caused much trouble. By some they were accounted the principal cause of the final failure.

"In the summer and fall of 1849 it became evident that a dissolution and division was inevitable, and plans for doing it within themselves, without recourse to courts of law, were finally got up, and they determined to have it done by their legal advisers as other business was done. At the annual election in December 1849, the officers were elected with a view to that particular business. They had already sold much of the personal property and cancelled much of the stock. The highest amount of stock ever issued was about \$33,000, and this was reduced by the sale of personal property up to January 1850 to about \$23,000; soon after which the charter was amended allowing the sale of real estate and the discontinuance of annual settlements, schools, etc.

"In April 1850 they fixed on an appraisal of their lands in small lots (having some of them cut into village and farm lots), and commenced selling at public sale for stock, making the appraisal the minimum, and leaving any lands open to entry after they had been offered publicly. During the summer of 1850 most of the lands were sold and most of the stock cancelled in this way, under an arrangement by which each stockholder should receive his proportional share of any surplus, or make up any deficiency. Most of the members bought either farming lands or village lots and became permanent inhabitants, thus continuing the society and its influences to a considerable extent. They divided about eight per cent. above par on the stock.

"Thus commenced, flourished and decayed this attempt at industrial Association. It never attempted to follow Fourier or any other teacher, but rather to strike out a path for itself. It failed more because its leading minds became satisfied that under existing circumstances no important progress could be made, than from a want of faith in the ultimate practicality of Association.

"Many of the members regretted the dissolution, while others who had gained property and become established in business through the reputation of the Phalanx for credit and punctuality, seemed to care very little about it. Being absorbed in the world-wide spirit of speculation, and having their minds thus occupied, they forgot the necessity for a social change, which once appeared to them so important."

The name of the writer of the foregoing is not given. He was probably one of the leading members. In a paragraph preceding the account, he says that the Wisconsin Phalanx had these three peculiarities, viz:

"1. The same individual who was the principal originator and organizer of it, was also the one, who, throughout the experiment, had the entire confidence of the members and stockholders; and finally did nearly all the business in the closing up of its affairs.

"2. At the division of its property, it paid a premium on its stock, instead of sustaining a loss.

"3. Neither the Association nor any of its members ever had a lawsuit of any kind during its existence, or at its close.

"The truth is, [he adds] this attempt was pecuniarily successful; but socially, a failure."

Macdonald concludes with the following note:

"Mr. Daniels, a gentleman who saw the whole progress of the Wisconsin Phalanx, says that the cause of its breaking up was speculation—the love of money and the want of love for Association. Their property becoming valuable, they sold it for the purpose of making money out of it."

This explanation of the mystery of the failure

agrees with the hints at the conclusion of the previous account.

On the whole, the coroner's verdict in this case must be—'DIED, not by any of the common diseases of Associations, such as poverty, dissension, lack of wisdom, morality, or religion, but by deliberate suicide, for reasons not fully disclosed.'

MARRYING a woman for her beauty is like eating a bird for its sweet singing.

DURUQUE, In., has a precocious student of astronomy, who under examination gave the following astonishing answer to the question, "What is the milky way?" "The milky way is a collection of white clouds in the sky, called the trade-winds, or the aurora borealis."

THE dryness of the Egyptian climate is proverbial. Rain is almost unknown in upper Egypt, and formerly it never rained more than five or six times a year on the Nile delta. Mehemed Ali, the Viceroy, caused 20,000,000 trees to be planted on this delta, and the result is that the rainy days have increased to forty annually.

#### ITEMS.

MR. MOTLEY is well received in England.

CATHERINE BEECHER does not favor the woman-suffrage movement.

THE Emperor of Russia proposes to move his seat of Government from St. Petersburg to Kiev, about 600 miles south, on the river Dnieper.

THE decrease of the National debt during the past month amounted to \$13,334,777.97, making a decrease since March, 1st, 1869, of \$20,050,646.89.

IN Cleveland, a lake tunnel similar to the Chicago tunnel for supplying the city with pure water, is to be commenced immediately. It is to cost about \$300,000.

MONS. CHEVALIER, an experienced aeronaut, is preparing a balloon in New York for a voyage to Europe through the air. He proposes to start about the middle of July.

A COMMITTEE of ladies urge the propriety of admitting girls to the New York Free College, on the Oberlin plan; they claim that the institution was originally intended for girls and boys.

THE Government of Turkey has contracted for the construction of a Railroad 1600 miles long, to connect the Adriatic and Black sea, between Constantinople and Trieste.

JOHN STEWART MILL has written a letter to the New England Women's Suffrage Association, expressing his sympathy "with those who are working so energetically for a cause so dear to me as that of the equal claim of all human beings, independent of sex, to the full rights of citizenship and freedom of competition on equal terms for all social advantages."

THE official programme of the National Peace Jubilee in Boston was published on Tuesday. The festival is to occupy five days from June 15th. The building it is stated will accommodate fifty thousand spectators. The opening choral is Luther's—"A strong tower is our God." The full chorus comprises eight hundred vocal associations, and the orchestra contains one thousand musicians.

THE co-operative movement is making great progress in England. A few days ago, at Leeds, there was a convention of representatives of four hundred associations. The Parent Society at Rochdale, has one thousand eight hundred members, and requires a public hall for its meetings. They carry on milking, baking, butchering, all branches of clothing, dry goods and groceries. Every member participates in the profits, and every purchaser is sure of a good article and an honest price. They have a library and news-room, savings bank and mutual assurance.

The "London Law Office" and other matter is crowded from our columns this week by the lengthy chapter on "American Socialisms."

## Announcements:

### THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

#### WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

#### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

#### SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

#### ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

### STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

### WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

### MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

### MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,  
Wallingford, Conn.

### PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

### PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 43 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.